5: Cremona B-3, 4 (no date) 1923
EZ6 Malta EZ6
1

the early morning to hear mass. In old times such seclusion was much more strictly observed, and the period was never less than forty days. For men this sort of mourning did not exceed seven days, and is now generally limited to three days, after the funeral.

III. Old custom prohibited cooking for three days, and the family of the deceased was provided with meals by friends or distant relatives. This rule was, and perhaps is still, followed in some districts of Sicily and amongst Arab tribes of Northern Africa. While meals were being served the bereaved family sat with folded legs on the floor, which was covered with a straw mat. The historian Ciantar relates in 1772 that these mourning dinners still took place in his early days. This custom has now been discontinued, and our village people merely abstain from having their pastry and other food prepared in a public oven for a period of some months after the death of a member of the family.

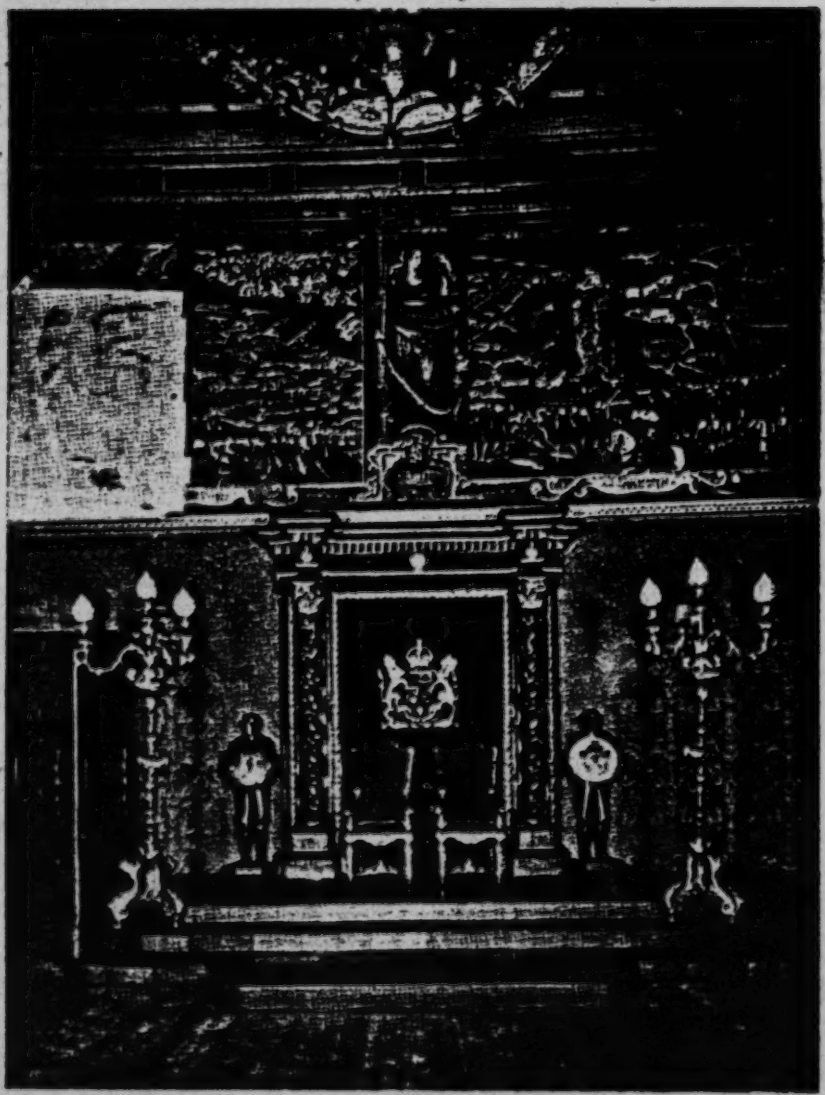
IV. Men often do not shave for a fortnight or even a month. This practice was more in favour in old times. Middle and lower class people keep away from *festas*, and the higher class from theatres, dancing, and merrymakings.

V. People of rank wear a mourning dress for a few days following a death in their family, but country people are satisfied with wearing a black felt hat and a dark sash round the waist. Women, if wives or brides, follow the continental style of full mourning dress in crape. Some women do not wear a hat or bonnet during the first week of mourning, and go out in *faldettas*, a national head-covering which is more commonly used when attending religious services. Since the seventeenth century the Maltese *faldetta* has undergone some changes in shape and material. The old *faldetta*, as described by Ciantar, was a black veil or cowl covering the head and reaching to the heels, like the Arab and Sicilian women's trailing mantles. Apparently countrywomen wore a blue linen veil, which is still adopted, for economy's sake, in some of the eastern seaside hamlets of the island, but amongst the lower class in general the black hood, which matrons changed into silk with lace edges, was more common. Bombazine (without lace) or silk *faldettas* are now

9: Luke G-5 (ca. 1920-ca. 1960) 1960
EZ6 Malta EZ6

[Frontispiece, facing Title Page]

344
352
532
353



THE PALACE, VALETTA: THRONE IN HALL OF S. MICHAEL AND S. GEORGE

Above, portions of the frescoes depicting the Great Siege. The patch over the fresco to the left of the throne covers temporarily the portion of it damaged by bombing.

Fr.

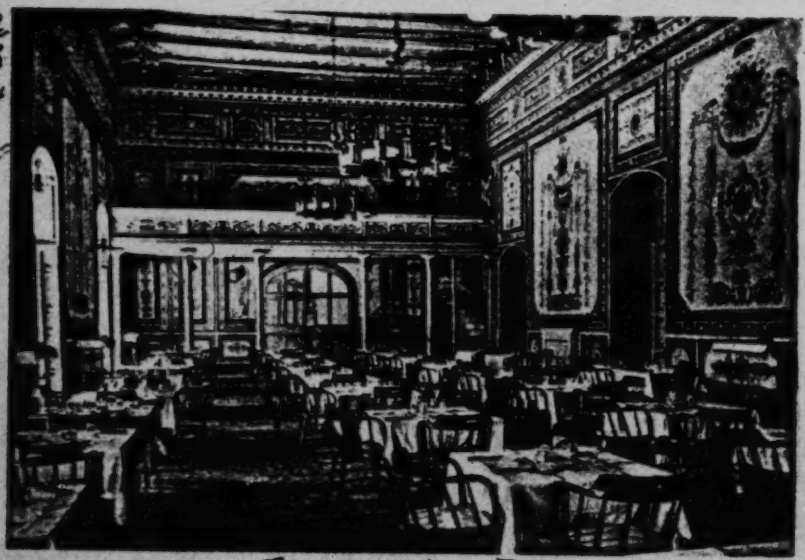
9: Luke G-5 (ca. 1920-ca. 1960) 1960
EZ6 Malta EZ6

341
493

VALETTA: AUBERGE DE CASTILE
[See p. 60.]

MAIN ROOM OF THE AUBERGE DE PROVENCE (NOW THE MALTA NATIONAL MUSEUM) WHEN USED AS THE COFFEE-ROOM OF THE UNION CLUB
[See pp. 60 and 63.]

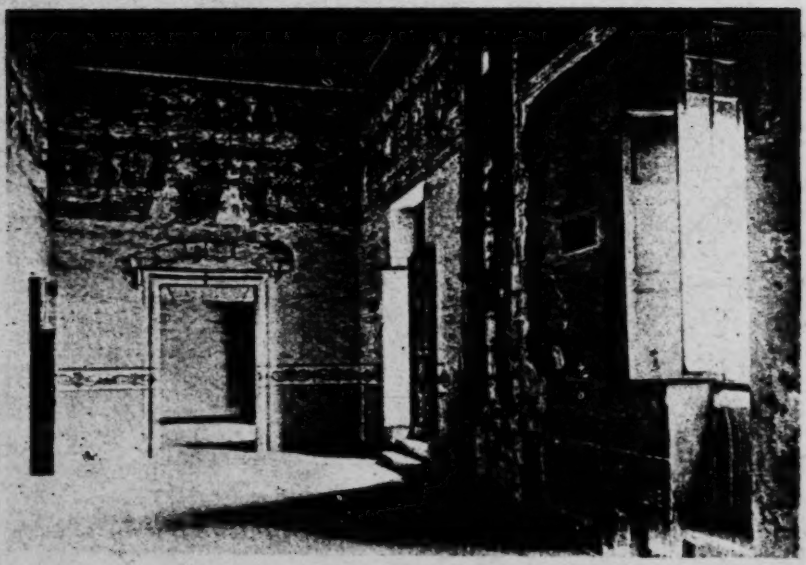
352
353
344



[facing P. 81]

9: Luke G-5 (ca. 1920-ca. 1960) 1960
EZ6 Malta EZ6

344
352
353



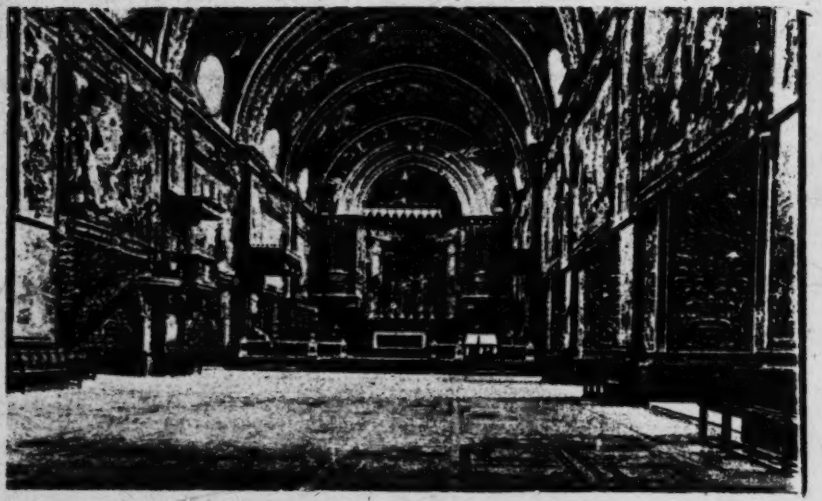
A ROOM IN THE INQUISITOR'S PALACE, VITTORIOSA, BEFORE AND AFTER RESTORATION

[See pp. 99 and 140.]

[facing P. 105]

9: Luke G-5 (ca. 1920-ca. 1960) 1960
EZ6 Malta EZ6

342
352
353



NAVE OF S. JOHN'S, VALETTA, WITH ITS TAPESTRIES DISPLAYED
[See pp. 177-180.]

BEHEADING OF S. JOHN THE BAPTIST, BY CARAVAGGIO, IN THE ORATORY OF S. JOHN'S, VALETTA
[See pp. 242-243.]

532

[facing P. 129]